



## History of Anthropology Newsletter

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# HISTORY OF ANTHROPOLOGY NEWSLETTER

V:2 1978

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OBITUARY NOTE: MARGARET MEAD AS HISTORIAN OF ANTHROPOLOGY

Judith Modell  
University of Colorado,  
Boulder

With the death of Margaret Mead, anthropology has lost one of its major historical figures. Since her wide-ranging work included also contributions to the historiography of the discipline, it seems appropriate to mark her passing in HAN.

Margaret Mead wrote the history of the discipline in terms of its major (American) practitioners--herself, Franz Boas, and Ruth Benedict. Justification for the approach lay in her belief that not only did individuals formulate the dominant ideas of the discipline, but personal commitments shaped its history. Mead's historiography is most evident in her biographical study of Ruth Benedict (An Anthropologist at Work [1959]), which sets forth the premises of an approach that also informs her own autobiography (Blackberry Winter [1972]), and her retrospective accounts of fieldwork (Letters from the Field [1977]).

"What she herself kept as a record is essentially her view of what was important in her life, here ordered by my understanding growing out of a friendship of twenty-five years" (1959:xix). In the introduction to An Anthropologist at Work Mead thus suggests an "emic" history, written from the point of view of the subject. But at the same time she reminds us that the historian is not a passive reporter, but orders available data through insight and memory.

Memory represents two things in Mead's history, an immersed recall of the past and an ordering device by which the writer rationalizes and distinguishes the past from the present. Memory recaptures the past and, if imperfectly, represents the past point of view. But memory also depends upon present concerns and provides a distance that the historian requires. A favorite simile reveals the relationship that Mead perceived between document and memory: ". . . my own memory has woven back and forth like an embroidery needle threading together parts of a tapestry . . . ." (1959:xxi). To create a whole tapestry, the historian must be distant from the subject in time and in perspective, a point of which Mead is occasionally too well-aware. Only from the present can a pattern be seen, according to Mead; from the present, however, Mead has sometimes seen the past as too ordered and neat.

A final point regarding Mead's historiography involves her notion of style, and with it of audience. History, like the tales told by her grandmother (1972:50) and by her informant Mrs. Parkinson (ibid.:179), speaks to any who listen. The historian, like the tale-teller, describes the past in plain language. The language of the era about which she writes is translated, sometimes bodily lifted into, the language of her contemporaries. Like the tale-teller, too, the historian binds present to the past, effectively "threading" the two together.

The structure of An Anthropologist at Work carries out the history

Mead espoused. Benedict's statements about herself are interspersed with Mead's interpretations, and several distinct chronologies emerge. Mead takes her cues for chronology from the subject's emphases, so that the topic determines sequence. What is happening and what has happened possess an inner arrangement, which the historian must detect and then present "in such a way that no matter how many centuries have transpired, the phrasing would make sense to [the subjects]" (1959:xxi).

Less apparently, the same approach determines Mead's retrospective accounts of fieldwork and of her own life. Mead suggests an equivalence between the history of fieldwork and the history of anthropology. Expanding her notion of the maker of history she suggests that the anthropological fieldworker becomes for the Samoans, the Manus, the Balinese, the one who reveals history. She talks of the Manus, "whose past I know better than they do" (1977:280). But, reaffirming a point made in An Anthropologist at Work, she notes that her own past is intertwined with Manus past, "I live neck-deep in the past" (ibid.:268). The 1960's interpretation of Manus life stems from and redesigns a 1920's interpretation. Mead reminds us that changes in fieldwork determine changes in anthropology, and that method and discipline respond delicately to changes in world-wide circumstances.

To the literate Balinese Mead brought another form of history. "'We had forgotten all this,' said Kutan looking at the pictures that I brought back, 'but you had them all the time'" (Golde 1970:320). The visual element in Mead's history points up an aspect complementary to the idea of "threading." Her history is so continuous as to be almost circular; that is, as generation replaces and resembles generation, the course of history twines in upon itself. "Setting side by side pictures of my daughter and my granddaughter, of my grandmother as a young woman and as I last knew her, of my father with my young sister and, many years later, with my mother, of myself, as a child, with my brother, of my brother and sisters growing up, I found that all these pictures echoed each other," she wrote in the prologue to Blackberry Winter (1972:5). Throughout the autobiography, the sense of generation succeeding generation implies not replacement but repetition and continuity. The pattern while altered will never be fatally interrupted. Although it refers to family history, Mead's statement describes her general history as well: succession in a family resembles the succession of generations in Pere Village, of generations in anthropology, and--for Mead--of generations of human beings, whose "shared experiences bind them together in a web that is stronger than the ancestral ghosts. . . ." (1977:314). The task of the historian matches the task of the fieldworker and anthropologist, and those two match the task of biographer and autobiographer. The task is to remind us, the audience, of continuity and of the fact that just as the past determined the present, the present must determine the future. We neither lose our past nor understand it apart from our present; knowing this we are guided to the future.

An Anthropologist at Work and Blackberry Winter each end with chapters titled "Gathered Threads." The historian has drawn together the threads left dangling by the subject and recreated the pattern of a

life. The last letter in Letters from the Field, written in 1975, brings Mead's past up to her, and our, present. From Manus Mead writes with confidence that a new generation of anthropologists will create history for the world's people. This same new generation, she knew, would also at once make and write the history of anthropology. Because she knew the present generation would take up and rearrange the elements of the past, Margaret Mead was not afraid of growing old. "This year we have been going to bed early and often I have lain awake for hours, but somehow no longer rebelling, just thinking . . . The major things I wanted to see have happened. If I had to leave today instead of next week, no harm would be done" (1977:317).

Golde, Peggy. Women in the Field. Chicago: Aldine, 1970.

Mead, Margaret. An Anthropologist at Work. Boston: Houghton, Mifflin, 1959.

\_\_\_\_\_. Blackberry Winter. New York: Morrow, 1972.

\_\_\_\_\_. Letters from the Field. New York: Harper & Row, 1977.

## SOURCES FOR THE HISTORY OF ANTHROPOLOGY

### I. NEWS FROM THE NATIONAL ANTHROPOLOGICAL ARCHIVES

James Glenn  
Smithsonian Institution

The National Anthropological Archives has two major projects under way. Plans to publish the papers of John P. Harrington on microfilm were reported in an earlier issue of HAN. The second project is the compilation of a guide to the entire holdings of the archives with general descriptions of the material to the series level. The guide, which will take about two years to complete, will provide researchers an overview of our collections and help them plan visits to the archives. It should also help the archives provide more effective reference service by correspondence.

One of the offshoots in preparing the guide has been the re-examination and compilation of a list of the documents in the United States National Museum Division of Ethnology Manuscript and Pamphlet File. This forty-cubic foot miscellany consists of correspondence, notes, inventories of collections, manuscript articles, vocabularies, cartographic material, bibliographies, photographs, sketches, and printed and processed material. Although the dates span from the 8th century A.D. (a page from the Koran) to the 1970's, most of the documents are dated between 1880 and 1950. Owing to poor control, the file has been little used in spite of the fact that it is one of the archives' chief sources concerning the work of Curators Otis T. Mason, Walter Hough, Thomas

Wilson, William Henry Holmes, and I. M. Casanowicz and Museum Preparator E. H. Hawley. It also has material of Jesse Walter Fewkes, Franz Boas, Talcott Williams, Herbert W. Krieger, Henry Balfour, Daniel Folkmar, P. G. Gates, W. H. Jackson, and others. Copies of the list are available for loan to researchers.

New accessions to the archives include twenty-one cubic feet of papers of Ralph L. Beals covering the period from 1928 to 1972. Included are notes, field notes, correspondence, bibliographic data, drafts of manuscripts, copies of and extracts from archival documents, vocabularies, texts, reports, tabular data, material relating to the administration of psychological tests, and printed and processed material. Materials from several of Beals assistants and students are included. Primarily, the material relates to research among the Tarascans, Yaqui and Mayo, and the Nisenan and studies of markets in Oaxaca and of the values of Mexican students studying in the United States. Also included are materials relating to work done for the United States Department of Justice concerning California Indian land claims. Perhaps of particular significance to historians of anthropology is a file, dated 1966-68, that concerns work carried out for the Special Committee on Problems and Ethics of the American Anthropological Association. Persons whose letters or other material appear in the papers include Alfred L. Kroeber (with small amounts pertaining to the development of anthropology at UCLA), Julian Steward, Erminie Wheeler-Voegelin, Morris Swadesh, Cora Du Bois, Charles Frantz, Martin Diskin, and Ronald Waterbury.

Laura Thompson has donated two and a half cubic feet of material relating to her work as coordinator for the Indian Personality, Education and Administration project, a program that was operated first by the University of Chicago and later by the Society of Applied Anthropology under contracts with the Bureau of Indian Affairs. In the main, the material covers the period 1941-47 but significant amounts of later material are included. The file relates both to administrative matters and to field work. Included are correspondence, memoranda, reports, notes, minutes of meetings, drafts of manuscripts, materials resulting from the administration of psychological tests, and printed and processed material. Persons whose letters or other materials appear in the papers include John Collier, Dorothea Leighton, Alice Joseph, Ruth Underhill, and Robert J. Havighurst. The papers are closely related to Leighton's and Havighurst's papers that are also in the archives.

Approximately fifty cubic feet of papers of John J. Honigmann have also arrived in the archives as a gift from Irma Honigmann. Included are notes, field notes, drafts of manuscripts, tabular data, vocabularies, materials produced through the administration of psychological tests, key punch cards, computer printouts, lecture notes, bibliographies, cartographic materials, tape recordings, and printed and processed material. A large photographic collection is included. There is relatively little correspondence. The material largely concerns Honigmann's work in Arctic regions at Churchill, Schefferville, "the five northern towns," Attawapisdah and Frobisher Bay, Great Whale River, Lower Post, and Inuvik. There is also a large miscellany that includes notes for the book The

Development of Anthropological Ideas and for a course in the history of anthropology and notes for courses and a book on the development of culture and personality studies. The same file includes notes and published materials concerning many anthropologists and scientists in other closely related fields.

Certain restrictions apply to each of these three collections. Generally they concern the anonymity of informants and the limitation of use to trained researchers. A small amount of material in the Beals collection is totally restricted for the present. It should also be noted that additional accessions are expected from the three donors. Researchers are advised to contact the archives concerning the collections before making a visit.

Other collections recently acquired include papers of Eugene Knez, an oral history interview with Henry B. Collins, Leonard Mason's field notes and photographs concerning the Cree, additional materials of Sister M. Inez Hilger, and additional materials of the Central States Anthropological Society. Cavalliere Ketchum has donated photographs he took at a 1976 University of Wisconsin-Nicollet College "live-in" course on Woodland Algonquians. The archives has also acquired photographs showing Washington Matthews using physical anthropological apparatus at the Army Medical Museum and photographs showing Hugh L. Scott and Plenty Coups together at Fort Custer in 1927.

## II. DISCOVERY OF CHARLES STANILAND WAKE PAPERS AT THE FIELD MUSEUM OF NATURAL HISTORY

Franklin O. Loveland  
Gettysburg College

During renovations at the Field Museum of Natural History in Chicago in 1975, a trunk containing the papers of the social anthropologist Charles Staniland Wake (1835-1910), was discovered. The preliminary inventory of the collection was done by W. Peyton Fawcett of the Field Museum Library and Ann Koopman, a graduate student at the University of Chicago. Koopman has prepared a preliminary guide to the papers which is available at the Field Museum Library. Researchers are also advised to consult Needham (1967, 1972), for a general account of Wake's life and importance as a social anthropologist.

The papers are divided into two correspondence series and a number of more specialized subdivisions for photographs, diaries, memoirs, manuscripts, newspaper clippings and memorabilia and artwork. The correspondence series is subdivided into a British correspondence series (1877-1910) arranged chronologically and an American correspondence series arranged alphabetically. There is one major gap within the correspondence series between 1895 and 1900 due to the fact that many of Wake's papers were destroyed in a fire around 1900.

Of particular interest within the British correspondence series are the 1877 McLennan letter in which Wake lays the groundwork for his critique



of McLennan, using the Fison and Howitt data, and a series of letters to Wake from Alfred Lionel Lewis (d. 1920), treasurer of the RAI, who kept Wake alerted to developments within the RAI between 1890 and 1910. In this series, there is also a copy of a letter sent to Rev. James Sibree, the LMS missionary in Madagascar who founded the Antananarivo Annual, which may be of interest to Malagasay scholars. In addition, there is a series of letters to family and friends in England. At the end of this series, there is a tantalizing Wake letter to the Nobel Prize Committee requesting that his Vortex Philosophy be considered for the Nobel Prize. Also, there are some letters of Sir Patrick Geddes.

The American series (1890-1910), includes letters from Daniel Brinton, Horatio Hale, A. L. Leubuscher (a voluminous correspondence), Stephen Peet, Harlan Smith, Cyrus Thomas, H. R. Voth, and Alexander Wilder among others. An index to the American correspondence has been prepared by Loveland and one for the British correspondence will be completed shortly.

The diaries of C. S. Wake are of general interest to students of American life around the turn of the century. The 1889-90 diary describes life in Philadelphia about this time, while the 1891 diary gives us a view of Chicago in 1891. Also of interest are the 1909 and 1910 diaries which were written in the year preceding and the year of his death. The memoirs are of particular interest to researchers studying the nature of the controversy between the Ethnological and Anthropological Societies of London in the 1860's. (Wake's version of how their eventual merger occurred will be presented in a paper I am preparing on the subject.) He also gives us his reminiscences concerning a number of early British anthropologists including Davis, Lewis, Beddoe and others. Unfortunately the memoirs or diaries do not reveal why Wake had to leave England. Transcriptions of the memoirs, the 1889-90, 1891, and 1909-1910 diaries have been prepared by W. P. Fawcett and Loveland.

The rest of the collection is catalogued and is in the process of being analyzed. Mr. William Darrah of Gettysburg, Pennsylvania has dated each of the photographs and has prepared a general statement about the photographs which are mostly of family or friends. Loveland has produced an index to the photographic collection which lists each photograph by number, date taken, photographer and subject of the photograph. Christine Loveland is doing a content analysis of the newspaper clipping collection which should be completed shortly. The artwork, reading notes and incomplete manuscripts, remain unanalyzed. It is my goal to produce a short biography of Wake based on this collection and additional materials collected in other archives.

Needham, Rodney. Introduction. C.S. Wake, The Development of Marriage and Kinship. Edited by R. Needham. Chicago, University of Chicago Press, 1967.

Needham, Rodney. "Charles Staniland Wake, 1835-1910: A Biographical Record." Studies in Social Anthropology. Edited by J. Beattie and R. G. Lienhardt. Oxford: Clarendon Press, 1975, pp. 354-87.

# FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

## ON THE ANATOMY OF AMBIDEXTROUS ANTHROPOLOGISTS

Ralph W. Dexter  
Kent State University

In recent months attention has been called to the failure of finding any physical deviation of the human brain as a possible explanation for mental qualities (Wade, 1978; Gould and Geschwind, 1978). These reports recall an earlier attempt by an anthropologist to explain his own special abilities as the result of unique physical structure of his brain. Edward S. Morse, Director of the Peabody Academy of Science at Salem, Massachusetts (now the Peabody Museum of Salem), and an authority on Japanese archaeology and ethnology, was ambidextrous, and was well known for his ability (emulating his mentor, Louis Agassiz) to draw on the blackboard with both hands simultaneously. Thinking his brain structure might be different, Morse kept a jar of formalin on his desk with the label, "Reserved for the brain of E. S. Morse," and made arrangements for eventual anatomical examination.

As readers familiar with the careers of John Wesley Powell and W. J. McGee will no doubt recall, Morse was not the only anthropologist of his generation to make such post-mortem arrangements; nor was he the only one whose expectations were to be disappointed. When his brain was removed according to plan following his death December 20, 1925, the anatomists at the Wistar Institute could not detect any abnormality. After examining also the brains of the psychologist G. Stanley Hall and the physician Sir William Osler, H. H. Donaldson (whose neurophysiological researches had been cited by Boas in The Mind of Primitive Man) and his co-worker concluded that "the arrangement of the gyri and sulci does not give a basis from which mental abilities may be inferred."

Donaldson, H. H. and M. M. Canavan. "A Study of the Brains of Three Scholars--Granville Stanley Hall, Sir William Osler, Edward Sylvester Morse." Jour. Comp. Neurol. 46 (1928):1-95.

Gould, S. J. and N. Geschwind. "The Brains of Geniuses." Science 202 (1978):372-374.

Wade, N. "Brain that Rocked Physics Rests in Cider Box." Science 201 (1978):696.

CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

PEDANTS AND POTENTATES: ROBERT REDFIELD AT THE 1930  
HANOVER CONFERENCE

In 1925, the newly organized Committee on Problems and Policy of the two year old Social Science Research Council met with a group of psychologists at Hanover, New Hampshire. The opportunity for discussion of common problems was so fruitful that a larger conference was held there the following year--at which Bronislaw Malinowski expounded the virtues of functionalist anthropology to a receptive audience of American social scientists. For the next few years, until the diversification of Council activities and the onset of economic depression combined to bring them to an end, the so-called "Hanover Conferences" provided, in the words of Charles Merriam, "an environment very favorable to leisurely reflection on the significant methods and interrelations of fundamental questions in the social field" (SSRC 1927:12-13). Providing the conditions of "new contacts, new insights, new integrations, new valuations and new ways . . . of social advance," they were "the chief vehicle" of one of the Council's major achievements: "the breaking down of excessive compartmentalization" in the social sciences (SSRC 1934:6). Like many other academic meetings, however, the Hanover Conferences had other less explicit functions, the most important of which was to provide an arena in which the academic social scientific elite and the representatives of large-scale philanthropy active in the social sciences could discuss research strategies and establish funding priorities (cf. Karl 1974:153).

In 1930, Robert Redfield, who had just published Tepoztlan and was embarking on his extended research on culture change in Yucatan, was invited to Hanover by his Chicago colleague Edward Sapir, one of the members of the Conference inner circle. Redfield's refreshing observations on what was in fact his own entree into the upper echelons of American social science are preserved in a series of letters he wrote to his wife Margaret Park Redfield, from which the following excerpts are taken with the permission of James Redfield and the Special Collections Department of Regenstein Library, University of Chicago. The mimeographed proceedings of specific conferences exist in many major libraries where they were deposited by individual participants (e.g., SSRC 1930). The full set are no doubt preserved at the Social Science Research Council. Analysis of these and other materials analogous to Redfield's letters would surely cast important light on an important episode in the history of American social science. (G.W.S.)

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Thursday morning

Somewhere between Albany and Springfield. . . . There was much conversation last night and after Kimball Young and I left, Sapir and Lasswell kept it up till midnight. How those two can talk, especially Lasswell! I feel very poorly equipped in this company. They are so wise in the ways of the academic world, and make so many brilliant suggestions. I am never able to contribute any brilliant suggestions. I don't even answer questions adequately, for while I am considering the question, they answer it for me and pass on to something else. I do not feel completely at ease in the company of such scintillating intellects.

Friday morning

. . . The place is overrun with pedants and potentates. The potentates are the executive secretaries of the big foundations--collectively they represent huge--staggering--amounts of money that has been set aside for research. The pedants have invited the potentates so that the potentates may see how pedants do their most effective thinking, and how they arrange to spend that money. But no one mentions money, one speaks of "research," "set-up" and "significant results." Golly, its awful. There are about seventy here in all. The Social Science Research Council pays their fares, and boards them, and feeds them, and washes their clothes, and gives them cards to the golf club, and then expects them to produce Significant Results.

I see Judd (School of Education) crossing the street. On the verandah under the tall colonial portico, Walter Rodgers is talking to Robert Lynd. There is a special conclave of lawyers: Bigelow is here, and the Deans of many another law school, and Judge Cardozo is expected.

Thus do I touch the skirts of the Olympians.

5:30 Friday evening

This morning was held the first session of the "COMMITTEE ON RESEARCH IN ACCULTURATION AND PERSONALITY." A last-minute change in program brought it about that my scheduled remarks on the Yucatan project were postponed till tomorrow or the next day. Sapir asked me to take notes, and as I was too ignorant and slow to make any contributions to the discussion, I was glad to have something to do. I just sat and took notes.

It is rather amusing to watch the Effective Minds in action, but also a little depressing, like watching Shaw's he-ancients. Besides the psychological-psychiatric-anthropo-sociological committee of mine, three visitors were there, distinguished educators (Judd was one). They all wore glasses, mustache and small pointed beard, and an intellectual expression. They were so alike they reminded me of naive efforts to portray the Trinity.

The psychologists run to fancy eye-glasses. Allport wore yellow glasses. Gardner Murphy wore violet glasses. Sapir has the usual white glasses, but they are new bi-focals.

The discussion centered around the W. I. Thomas project to study crime and insanity among the Scandinavians, and the Lawrence Frank proposal to bring foreign students to a great seminar to train them to make standardized studies of their own cultures.

If I were more courageous, I would enter into these discussions, because the only words you have to know are "approach" and "set-up."

At dinner it was a relief to turn from the he-ancients to the waitresses, who are young and in many cases pretty, and no doubt pre-occupied with simpler problems and more near at hand.

After dinner (at the Inn--much very good food) Kimball Young and I went to the country club, a half a mile away, borrowed some clubs, and started to play golf. After six holes a hard shower came up, and we returned to the clubhouse. But I enjoyed it. Kimball Young is a breezy person, not a he-ancient, and very good company.

I understand that all the members of this committee were selected by Lynd, except Young and myself, whom Sapir added.

#### Sunday evening

In not many minutes Dr. Sapir is going to deliver a lecture in this room; if I hurry I can get this letter written before he begins.

Where was I? Oh yes, last night Isaiah Bowman delivered a talk on geography as a social science. It was pretty awful claptrap, and as Bowman is an aggressive, not very tactful person, the others were laying for him, and there was a good deal of bickering not too well clothed in the subtleties of academic etiquette. It went on and on till eleven o'clock came. Then I hurried to the dormitory, and tumbled into bed. But Young, Lasswell, and some others wanted to work off their excitement and sense of ridicule, which they did, across the hall, with the help of some gin and ginger ale, and the racket kept up till late.

The session of the Committee this morning was quite interesting, especially a rather sharp conflict between the psychometric-statistical viewpoint on the one hand, and the psychiatric-sociological view on the other. The principal psychiatrist present is Harry Stack Sullivan, a droll person, and interesting. He is another one, like Sapir and Lasswell, with the gift of tongues. When the three of them get together the polysyllabic confluences are amazing. I have found Sullivan's talk highly interesting, giving me glimpses into a field I know nothing about.

After a very large and very excellent Sunday dinner at the attractive [Hanover] Inn pictured above [on the letterhead], and the aforementioned conversation with Sullivan, I played tennis with Lasswell.

He is much better than I, and he beat me in straight sets. It was grand for me--it is fun to butt oneself against someone stronger--one can let oneself go utterly. I ran him around a little at times, and he was surprised to see me not totally infirm. It is amusing to see how he conceived me, and how playing tennis with him made him alter his conception of me. Lasswell is a sort of all-around fair-haired lad, with mental brilliance, physical effectiveness, and the most unrestrained self confidence. . . . The talk is about to begin. Have to stop.

Karl, Barry. Charles E. Merriam and the Study of Politics. Chicago, 1974.

Social Science Research Council. Annual Report of the Chairman. Chicago, 1927.

\_\_\_\_\_. Decennial Report 1923-1933. New York, 1934.

\_\_\_\_\_. "Hanover Conference: Evening Sessions, August 29-September 3, 1930." Mimeographed.

#### BIBLIOGRAPHICA ARCANA

##### I. RECENT WORK BY SUBSCRIBERS

(Inclusion depends primarily on our being notified by the author. Please send full citation, or preferably an offprint, to G.W.S.)

Berkhofer, Robert F., Jr. The White Man's Indian: Images of the American Indian from Columbus to the Present. New York, 1978.

Clifford, James. "Le paysage neo-caledonian et Maurice Leenhardt," Objets et Mondes 17 (Summer 1977):69-74.

\_\_\_\_\_. "Hanging Up Looking Glasses at Odd Corners': Ethnobiographical Prospects," Harvard English Studies 8 (1978):41-56.

Dexter, Ralph. "The Journal of Human Ecology--Pioneer in the Field," Environmental History Newsletter 4 (1978):1-2.

Gidley, Mick. "Edward S. Curtis speaks . . .," History of Photography: An International Quarterly 2 (October 1978):347-354.

Gould, S. J. "Morton's Ranking of Races by Cranial Capacity," Science 200 (May 5, 1978):503-509.

Stocking, G. W. "Die Geschichtlichkeit der Wilden und die Geschichte der Ethnologie," (trans. by Wolf Lepenies) Geschichte und Gesellschaft: Zeitschrift für Historische Sozialwissenschaft 4 (1978):520-535.

Wokler, Robert. "Perfectable Apes in Decadent Cultures: Rousseau's Anthropology Revisited," Daedalus (Summer 1978):107-134.

## II. SUGGESTED BY OUR READERS

(We propose to include regularly under this heading recent titles submitted by readers, preferably with annotation. W.C.S. is William Sturtevant, who so far is our only regular bibliographic correspondent.)

Conrad, David E. "Emmons of Alaska," Pacific Northwest Quarterly 69 (2) (1978):49-60. [Well-documented biographical sketch of George T. Emmons (1892-1945), with attention to his anthropological activities.] (W.C.S.)

Feest, Christian F. (ed.). [Special historical number on the Museum für Völkerkunde, Vienna] Archiv für Völkerkunde 32 (1978). [A section headed "50 Jahre Museum für Völkerkunde contains a short history of the museum up to 1928 (by Feest), a history of the museum 1928-1978 (H. Manndorff), a biographical dictionary of the scientific personnel of the museum 1928-1978 (Feest), sketches of the development of the collections by the various present curators, a history of the museum's conservation work 1955-1978 (W. P. Bauer and N. Kirchner), and a history of exhibitions 1928-1978 (Feest). Four other papers in the volume deal with the history and documentation of specific collections: Anders on a Mexican feather-mosaic shield; Feest on objects from Cook's voyages; Grigorowicz on several 19th century collectors (Natterer in Brazil, Kukić in Melanesia, Baumann in East Africa, Haas in China); and Janata on Heger's Caucasus collection.] (W.C.S.)

Gerndt, Helge. "Die Anwendung der vergleichenden Methode in der Europäischen Ethnologie," Ethnologia Europaea 10 (1978):3-32. [Pp. 4-11 specifically on the history of the comparative method, especially as applied in the ethnology of Europe.] (W.C.S.)

Hirschberg, Walter. "Das 'dynamische Kulturbild' in der Ethnohistorie," Wiener Ethnohistorische Blätter, Heft 14 (1977):3-21. [Notes on Viennese criticisms of the Kulturkreislehre, in the 1930s from theoretical points of view, and in the 1950s and 1960s with the development of ethnohistorical practice.] (W.C.S.)

Loizos, Peter (ed.). [Papers from an L.S.E. Seminar on anthropology and colonialism] Anthropological Forum 4 (1977):137-248. [Published by the University of Western Australia, this number of the AF contains fascinating personal accounts by Sir Raymond Firth, Audrey Richards, Sir Edmund Leach, H. S. Morris, Peter Lloyd, I. M. Lewis, and Sally Chilver (secretary of the Colonial Social Science Research), along with an introduction by Loizos, all in response to the criticisms embodied in such works as Talal Asad (ed.) Anthropology and the Colonial Encounter.] (W.C.S. & G.W.S.)

Martijn, Charles. "Historique de la recherche archéologique au Québec," pp. 11-18 in Images de la Préhistoire du Québec, ed. by Claude Chapdelaine (Recherches Amérindiennes au Québec, vol. 7, nos. 1-2), 1978. (W.C.S.)

Thompson, M. W. General Pitt-Rivers: Evolution and Archaeology in the Nineteenth Century (Bradford-on-Avon, Wiltshire: Moonraker Press; 1977). [The first biography of A. H. Lane Fox Pitt Rivers. More attention is given to P.R.'s field archaeology than to his museums. There is said to be a large collection of P.R.'s correspondence with anthropologists and antiquarians, 1881-1899, now at the Salisbury and South Wiltshire Museum, among the papers for which T. is preparing a catalog cited as "forthcoming."] (W.C.S.)

#### RESEARCH IN PROGRESS

Ronald Atkinson, of the University of Science and Technology in Kumasi, Ghana, and Thomas McCaskie, of the University of Birmingham, U.K., both specialists in West African history, are undertaking research on "Anthropology and British Colonialism, Ca. 1850-1939."

Richard Gringeri, doctoral candidate in history at the University of California, Berkeley, is working on a thesis entitled "Marcel Mauss and the Birth of French Ethnology: Survival of a Philosophy without a Subject." Based on Mauss' published works and private papers, those of his students, the archives of the Ministry of Colonies, and interviews with surviving members of the interwar generation, the dissertation will attempt to contextualize the birth of French ethnology in the social and intellectual milieu of Paris in the 1920s and 1930s.

Robert A. Van Kemper, Southern Methodist University (Anthropology), and Robert Wasserstrom, Columbia University (Anthropology) are carrying on oral historical research on "The Development of Social Anthropology in Mexico since the 1930s." In addition to interviews with senior anthropologists in Mexico and the United States, the project will include an analysis of relevant archives, examination of institutional and funding agency programs, and a citation analysis of major publications.

David K. Van Keuren, doctoral candidate in the History and Sociology of Science at the University of Pennsylvania, is working on a dissertation entitled "The Proper Study of Mankind: British Anthropology and Its Social Context, 1880-1920." The Dissertation will focus on ideas about race as expressed within the institutional context of the British Association for the Advancement of Science and the Anthropological Institute of Great Britain and Ireland.



## GLEANINGS FROM ACADEMIC GATHERINGS

African Studies Association of the United Kingdom--The Oxford conference in September 1978 included two papers of interest to historians of anthropology: Richard Brown (University of Sussex) on "Passages in the Life of a White Anthropologist: Max Gluckman in Northern Rhodesia"; and Terence Ranger (University of Manchester) on "The Mobilization of Labour and the Production of Knowledge: The Antiquarian Tradition in Southern Rhodesia" [an analysis of the career and writings of J. Blake-Thompson].